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Benguiat. By Cyrus Adler and I. M. Casanowicz. (Washington: Government Printing Office, 1901; pp. 539-61 of "Report of the U. S. National Museum" for 1899.) The two authors continue in this publication their joint work, referred to in Vol. III, p. 846, of this JOURNAL, in the careful and scholarly manner for which they are known to all Semitists throughout the country. The introduction states that Hadji Ephraim Benguiat is the descendant of an illustrious Spanish Jewish family, which traces its origin as far back as the beginning of the eleventh century. Many members of the family have distinguished themselves in biblical and rabbinical learning, in philosophy and letters. The love for religious art has been a tradition in the family, and many of the objects of the collection are family heirlooms. The collection comprises all the important objects which come into use in Jewish religious life, and is unique for its artistic and historical value.¹ The text contains excellent summaries descriptive of the objects, and is of special interest to all students of Jewish ceremonial. Thirty-six plates of illustrations greatly enhance the value of this timely publication.—W. MUSS-ARNOLT.

The Twentieth Century New Testament. A Translation into Modern English, Made from the Original Greek (Westcott and Hort's Text). In three parts. (Chicago: Revell, 1899-1901; pp. 513; \$0.50 each part.) This English translation of the New Testament is published anonymously and tentatively. The authors are "a company of about twenty persons, members of various sections of the Christian church," who have undertaken the work as a labor of love. One infers that the company is composed entirely of British scholars, from the nature of the translation—it is not in American "English." The purpose of the work is to furnish a new, fresh English form of the New Testament, in the modern language and idiom. The translation is neither so literal as to be slavish, nor so free as to be paraphrastic; it attempts a medial course, yet does not depart so far from the detail of the original as to cease to be a translation. The printed page is well arranged and attractive: chapter and verse numbers on the right margin, Old Testament quotations in italic, several paragraph inset heads to

¹ The collection falls into six groups: i. Objects used in the service of the synagogue, concerning one of which, the ram's horn, Dr. Adler wrote a learned article, published in the *Proceedings* of the U. S. National Museum, XVI, pp. 287-301. ii. Objects used at prayer. iii. Objects used on festal occasions at the Jewish home: (a) sabbath, (b) Passover, (c) Tabernacles. iv. Wrapper for carrying child to synagogue; marriage contract. v. Miscellaneous (Mezuzot, Amulet, etc.). vi. Illustrations of Bible narratives, mostly textiles.

each page, quotation marks about all direct discourse, and the text broken up into bits like a modern novel. The translation itself is certainly excellent; one need not hesitate to say that we have here the most successful effort thus far made to reproduce the New Testament in the modern English of Great Britain. One can criticise it in many respects, but it is a brave and able attempt. Indeed, criticism is solicited by the authors, who promise to consider carefully all suggestions received, and to improve as much as possible by this means the permanent edition of the work which is to follow in due time.—*Word Studies in the New Testament*. Complete in four volumes. By Marvin R. Vincent. (New York: Scribner, 1901; pp. 822, 607, 565, 624; \$8 the set.) In the year 1900 Dr. Vincent completed this work, the first volume of which he had published as early as 1887, when he was a pastor in New York city. The first volume, treating the synoptic gospels, the Acts, and the epistles of James, Peter, and Jude, was well received, a second edition being required in the next year. The second volume, treating the gospel, epistles, and apocalypse of John, was published in 1889. The third volume, treating the major epistles of Paul except Galatians, appeared in 1890. Then ten years elapsed before the concluding volume was published, which treats the remaining epistles of Paul and the epistle to the Hebrews. The nature of this work is therefore well known to the public. Its primary aim is to assist those who cannot—or do not—use the New Testament in the original, but work only from an English translation. It attempts to impart to such, in a simple way, something of the atmosphere, perspective, and light of the Greek text. Standing half-way between a New Testament commentary and a New Testament lexicon, the essence of both is distilled for the reader to give him a clear interpretation of the words of the New Testament for practical use. To scholars it is, of course, a rudimentary work; but to the mass of ministers and Bible readers it contains elements of great usefulness. Previously the volumes have been held at \$4 each; with the announced reduction of that price by one-half, the work will probably find a wider circulation.—*A Critical and Historical Enquiry into the Origin of the Third Gospel*. By P. C. Sense. (London: Williams & Norgate, 1901; pp. xvi + 604; 7s. 6d.) The main ideas of this book may be indicated most clearly by quoting a few sentences: "The third gospel, I find, was compiled from the writing used by the sect of Marcionites, known as the Marcionite gospel, and from the writings of minor apostles known as the apocryphal gospels. . . . I have been able, not only to recover

the Marcionite gospel, but also to restore the text of the original or first edition of the third gospel. . . . The date of publication of the canonical third gospel was between 168 and 177 A. D." (p. vi). "Ecclesiastical history represents Jesus to be the founder of the Christian religion. This is a serious error. The Christian religion, as we have it, was constructed in the second century, long after the death of Christ [which event is assigned to 57 or 58 A. D.]. Irenæus, bishop of Lyons, has the best historical claim to be regarded as its founder" (p. x). "The scheme adopted was the publication of canonical gospels, containing the declaration of one common or catholic faith, compiled of selections from the writings and doctrines of the chief contending sects" (p. v). "The fundamental beliefs of ecclesiastical Christianity are essentially archaic noodleisms" (p. 21). "The literary immorality of early Christian divines, displayed in the falsification of ancient documents, is a very serious embarrassment to the investigator. This weakness of the moral sense appears to be inherent and very tenacious in the ecclesiastical character, and is prevalent in the present day amongst clerical writers" (p. 280). The author closes his preface with the hope that "editors of reviews will confide the scrutiny of my facts and inferences to men who, besides being scholars, are also gentlemen who have a regard for the truth."—C. W. VOTAW.

Jésus et l'église des premiers jours: Esquisses historiques. Par Jules Bovon. (Lausanne: Bridel; pp. 283; fr. 3.50.) This volume contains six papers, all relative to the first days of Christianity. In the first of these the author treats very instructively of the Christ of legend and the Christ of the gospels, pointing out the dignity and lifelikeness of the portrait of Jesus as drawn in the canonical gospels by furnishing a parallel portrait derived from apocryphal sources. The second essay is an exceedingly suggestive study of the temptation of Jesus as reported in Matthew. The third deals psychologically with the character and conduct of Judas Iscariot. The fourth gives the teaching of Paul on individual liberty. The fifth is on the subject of ministers and congregations in the apostolic church, and the last on the development of the literature of the New Testament.—*Die Herrlichkeit Jesu Christi.* Nach den drei ersten Evangelien. Von Johannes Kunze. (Leipzig: Dörffling & Franke, 1901; pp. 33; M. 0.50.) The sense in which the term "glory" (*Herrlichkeit*) is used in this essay is neither that of popular usage nor that of the Old Testament. In the first the conception is broad and vague, and admits of attributing glory to